

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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## THE BAPTIST RECORD

J. A. HACKETT, L. S. FOSTER, Editors.  
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## EDITORIAL NOTES AND COMMENTS

Behold, how good and pleasant it is for brethren to dwell together in unity. And for a practical illustration of it, just look over into Texas among these hitherto turbulent Baptists.

The Democrats in this country and the Chinese at home seem to be about the same box, i. e., badly worried by the other fellow. There is doubtless in it a valuable lesson for both peoples to learn. For us of this country and especially God's people, doubtless it is a patient continuance in well-doing.

One of the very sensible things Miss Willard has done recently, is to put a stop to the military drill in the churches. In our judgment the churches that meekly allow it are doing to the world too soon to find that they are to reap the whirlwind.

Remember the 29th of the present month has been proclaimed by the President of the United States and our Governor as a day of thanksgiving. True we should be grateful and express it to God every day but it is well to have a time when all the people appear in his courts with thanksgiving and praise.

The example set by the Smith College Sophomores of giving a reception to the incoming freshmen instead of "making" them is worthy of the consideration of all our colleges as a practical method of solving the pernicious hazing problem. How much more like gentlemen—our college boys to learn.

It is said of the late Czar of Russia that in the midst of war, as well as other disastrous communications came to him in the last few years which he never resented or answered and thus was a promoter of peace. My just how much Christian people might profit by such an example, we leave them to judge.

Charity has its scriptural limitations, yet there are people—even Christians, in the world—who claim a living at the hands of others, even when they make no effort to provide for themselves. But that is the scriptures say on that point. Read 2 Thes. 3:10: "For even when we were with you, thus we commanded you, that if any would not work, neither shall he eat."

Our people seem to be cheerful in receiving four and five cents for their cotton, but all the same they are saying "more hog and hominy next year, with an increase of other field products along with sheep, cattle and mules and horses." Well, how beloved, why not all of that now beloved? Why not make a living first, and then more if you can?

It is said that there are 207 millionaires in the city of Chicago and that twenty-nine of them are worth over five million each, and that probably they would average one and a half million each. It is also said that Chicago's poor even unto pauperism is more numerous and greater than any other American city. Is it because a few grab it all?

The dispatches of last week brought news of a horrid and inhuman butchery of men, women and children in Armenia, by Kurdish and Turkish soldiers who were no Armenians or Mussulmen. This has been brewing for some time, but it was hoped that the Turkish authorities would prevent an outbreak. It is now quite evident that Turkey is not able to enforce authority in her own provinces for the protection of the Christian people and that other nations will be compelled to take the matter in hand.

## THANKSGIVING, NOV. 29, 1894

We know of no reason why our whole people should not duly observe the 29th of November next as a day of thanksgiving; but many why they should.

True we have not had that degree of prosperity in financial matters that was our people's wish, and some of our money enterprises have come short; if indeed they have not failed, but how few of them have thus come to grief, is a matter of special congratulation. Our merchants, as a general thing, have managed to meet their obligations and go on with the hope of ultimately turning over the times and getting out again on the high seas of financial thrift and good fortune.

This is true also in a large measure with reference to most of the trades and other callings. The truth is our whole people have discovered that they were living in homes, so to speak, that were much larger than their actual needs required, and that by a little condensing of matters they could also condense expenses, until income and cost of living could be so readjusted as to leave a margin even in the hard times, for some wholesome benevolence. Then when we take a bird's-eye view of our country, throughout all the land, we are made glad with the life and hope and prosperity that greets us on every hand.

It may not be true, but it is very much in some of our cases, but then it is enough to meet the demands of all present wants and leave a fair margin as a foundation for the operations of another year. Just think for a moment, if you will, of the crops of corn, beans, of yam potatoes, fields of winter cabbage and turnips, barns full of hay, pease and yellow pumpkins with pens full of pigs and shoats for the pork barrel, and barrels of the sweet cane products, along with neat flocks, lowing herds and swarming poultry of every kind, besides the contents of the pantry, consisting of dried fruit, rich preserves, canned fruit, etc., etc., to say nothing of butter and eggs and choicest and choicest of apples, and so on.

Dear me, what is it that is good that our people have not got to, please the palate, make the home happy and fill their hearts with hope for the future?

Then above all, think of our universal good health, of which the like has scarcely ever been known, one of the finest seasons for harvesting and saving all of the results of the year's toil without loss or damage. And though cotton has been at a low price, too low almost to pay its own way to market, yet it has been without lack and has not failed to command some cash, and perhaps enough at the present remarkably low prices of all manner of goods, to enable you to make out with other articles of traffic to procure all of the actual necessities of life, if not indeed a few of its more expensive comforts.

And as to the great political revolutions that has just happened, why, the Lord's hand is on that, and it is certain, in His way, to result in good.

Now, brethren, all of this has come by the direction of our blessed God, who doeth all things well, and who has said, "While the earth remaineth, seed time and harvest shall not fail."

To Him for it all, we are due our most hearty thanks, and in our opinion He would be pleased to see His people meet in their respective places of worship on next Thanksgiving Day, the 29th, and render Him honest and heartfelt thanks and praises for His great goodness to them. Shall we not do it?

The Examiner grows real angry over the pointed allusions that some of our Southern papers are making to the Washington Court House outrage affair in Ohio, and "faults" us all heavily for not denouncing Lynchings, like the Texas Standard does. Well, beloved, why do not all of our Northern papers denounce your Northern people who lynch negro rapists? Then you ought to know that one blatherskite newspaper in the South is about enough for the last decade of the Nineteenth century.

The suspicion continues to creep around, that because of the court and hobnobbing of the Democrats with the Roman Catholics, that undercurrent in politics known as the A. P. A., has ebbed and overflowed the ballot box in some quarters, and turned the popular current into another channel. Straws sometimes show how the wind blows.

We are glad to learn that Bro. W. K. Red, who has been "under the weather" for a week or two with fever, has fully recovered and about his work again.

## OUR FIELD GLASS

Rev. J. J. Green, Brookhaven, writes: "This has been a successful year with my church work. About one hundred accessions to my four churches. During the last three months I have baptized into the fellowship of County Line church twenty-two precious souls, and others to follow." Good! We rejoice with our good brother in his encouraging work.

"The Record" is gaining ground. I can and will work for it," writes our good brother, Rev. L. R. Burress, Baldwin. Thank you, brother, for help for "The Record." The men who furnish "The Record" are ever grateful for help and are doing everything in their power to make the paper worthy the great denomination of the State. In all of their efforts it is their one purpose and desire to be beneficial and helpful to every pastor and to every Baptist and to every denominational enterprise. Beloved, will you not, each one, say as did Bro. Burress, "I can and will work for it?"—Brethren, please see if you have any old convention minutes you can spare, and send them to the Field Glass Man, Senatobia, or simply BAPTIST, RAYMOND, Senatobia. Some friend has kindly sent us a copy of the minutes of the late Tennessee Baptist Convention, held with Edgeland Baptist church, Nashville, October 17 to 20. Our good friend, Rev. J. D. Anderson, was clerk. The minutes are admirably prepared, with financial tables complete in every particular, ministerial register, etc. We notice also that the proceedings of the Woman's Missionary Union are published in full in connection with the minutes. This is an excellent idea. The total receipts of the Woman's Missionary Societies for the year were \$7,330.41, no mean showing of work. Total receipts for the year were \$8,296.38. Total receipts of Sunday School and Portage Board were \$3,770.07. Total receipts of the State Board for foreign missions were \$4,400.80.

The whole amount expended for aged and disabled ministers was \$196. And many other items of interest. We take this occasion to extend our hearty welcome to Rev. R. W. Merrill, the new Grenada pastor, back to his native heath. May his coming prove a great blessing to the church at his charge. Our good brother, Rev. J. S. Hutchinson is still receiving members into the Sardis church. He lately received two excellent young ladies. The work is accomplished, too, through the earnest preaching of the old gospel. He feels more and more the necessity of preaching plainly and clearly of way of salvation. That is the true secret of all success. The gospel of Christ is God's power for saving men and women. Let us all stick closely to that—Sunday, November 18, is Baptist and Reformer day in Tennessee. All the pastors are expected to do what they can for the paper that day in presenting and urging its claims. What a fine thing it would be to have a BAPTIST RECORD day in Mississippi, but, of course, not limiting work for THE RECORD to that day. May Bro. Folk be greatly helped by Baptist and Reformer day. Returning to our own State, we wish to commend our friend, Miss Mary Woodruff, most heartily to the good people of Ripley, where she goes to teach with Prof. Moss. She is worthy of the best treatment that can bestow upon her. Will the brethren please remember the request as to the Organizing on Thanksgiving day, the 29th of this month. Brethren, send us brief items of news from your fields of labor. It is our purpose in this column to give a condensed summary of State and general Baptist news. We need your help. Please let us have it.—By mistake we put the date of Rev. Vernon H. Cowell's lecture in Rodney on Nov. 25th. It should have been put on Friday 23rd, as a previous note in THE RECORD. The 25th will be on Sunday. We regret having made the mistake. It will be on Friday 23rd.

At our last meeting at Forest, an excellent lady, Sister Lyle, the wife of one of our county officials, joined us by letter. Our people gave her a hearty welcome.

Some good church somewhere is in danger of losing the opportunity of getting an excellent pastor by not calling Bro. R. A. Cochran. He is one of the best equipped men for the pastorate we know of. His present address is Forest, Miss.

The most simple and safe remedy for a Cough or Throat Trouble is "Brown's Bronchial Troches."

See real merit.

## CHRONICLES.

L. A. D.

Our printers sometimes make mistakes—not always their fault; for all of us do not write very legibly. In the third paragraph of Chronicles, last week, "them clearly" should have read "three classes"—see eighth line, and in fifteenth line, same paragraph, "yourself" should have been "himself"; while "these" in twentieth line, should have been "three. Ordinarily typographical errors do not materially alter the sense, and we are sure they will not in this case.

A letter from Bro. C. L. Thomas, of Raw's Springs, came duly to hand some days since and received due attention. Our State Board does not feel able to enter directly into the colporteur work just now. We will write Secretary Bell, at Nashville and make earnest inquiries there. Meanwhile the Executive Board of the General Association is considering the matter. "In some way or other the Lord will provide"—let us not be discouraged.

Overtures are being made for a union of the Greek and Roman Catholic churches on a basis to let the former continue their practices, but acknowledge the supremacy of the pope. The Greeks are immersionists; the Romans are baptizers—the former baptize infants, the latter apply water by sprinkling or affusion. Baptists hold that the New Testament requires not only a proper mode of baptism, but a baptized administration, and only a believer as the subject. These three things are necessary for church order. Hence the existence of scriptural baptism is evidence of itself that the Baptist line goes back to the Apostles.

Baptist principles are working like beavers in other denominations. Other sects sometimes capture a Baptist in name; but never one of convictions. Even when this is done the convert carries along impressions against infant membership, perhaps, and a belief that immersion only is scriptural baptism. These impressions, so called, are on the decline—except in the Roman Catholic church, and the Greek church, which, however, baptizes the infant three times. There are three modes of baptism: one is immersion face foremost, like the Dunkards, another, trine immersion, like the Greek; the third like a burial, as taught by the Apostle Paul.

This country owes its prosperity largely to Baptist principles. They embody religious liberty and were the first to grant and defend for it; opposing everything like the union of church and State. Under no circumstances have Baptists ever persecuted, and cannot without abandoning their faith—it has not been for lack of power. On the contrary, they have suffered persecution, even from Protestants—of which New England and Virginia can testify. Our Roman Catholic friends refer to the charter of Maryland, under their rule; but that only granted "toleration," and that with strange restrictions. For this they could not have obtained a sectarian charter.

Speaking of toleration, the Jews were very tolerant; they were strict in their own observances; but did not persecute those who were not of their peculiar faith. Persecutions have been from governments generally; hence "churches" disclaim them—ignoring the fact that in all such cases the church dominates the State. Take Italy, not many years ago, for example, the Pope was still on the throne, and more recently Russia—now called Great Britain & now called the United States. It is for this reason that Baptists oppose so much as the subordination of church and State; denying the right of government to make appropriation for any sectarian purposes—be it church, school or hospital.

By the way, there is the school question. Governments may and perhaps ought to establish schools; but no sectarian influence, either direct or indirect, should be allowed about them. Indeed many believe only the elements ought to be taught at public expense; as those worthy of further advancement can always find a way. If denominational schools want to inculcate their peculiar views, let them establish schools for that purpose, and support them on their merits. Baptists are not ashamed of theirs, neither as to number nor grade—patronized not so much for doctrinal held, as to avoid possible heresies elsewhere.

There is such a thing as congregational courtesy. A preacher can proclaim his own views and set forth the doctrines of his denomination without being offensive. It is his duty to declare "the whole

counsel of God," and his privilege to be plain; but there is no call for harshness. His motto should be "the truth in love," and while, like the Apostle, he may "know the will of the Lord," he should "persuade men." True, it is hard for a Baptist to witness a "substitution"—a sprinkling or pouring for the baptism, and communion for the memorial service of the Lord's Supper, and such like. But these things are viewed with sorrow, and with ridicule; believing Christians honest in their opinions, but error regarding such practices would come in another way.

Monday night, Lord's Day morning was rather raw; keeping many from Sunday School; but all the churches, except Highlands, had regular preaching. Dr. Bozeman and Rev. Mr. Jordan, of Kentucky, to discourse to his people 11 A. M. and it was a capital sermon. Pastor Guy preached an excellent sermon in the morning and baptized a lady at night. Pastor David and Stone attended their work as usual except Prof. Stone preached for him in the morning; while Pastor Elliott ministered to Emanuel with his accustomed earnestness. In the afternoon the Chronicle and Bro. E. B. McIlwain visited Complete; expecting to have Prof. Stone preach—for some reason he failed to get there. Deacons Wm. Jackson and J. G. Thompson were, of course, in their places.

## GRANTING LETTERS OF DISMISSION.

It is very important that we get all the people upon our field who hold church membership elsewhere to move their membership to the church nearest to them. We have a large number of Baptists in transit. They have just moved in, it may be, and do not feel settled. Many times do not know that they will remain, and for these and other reasons, satisfy to themselves, (but not always so to the pastor) that they are getting a letter from their church. Sometimes we find people who love the dear old home church so well they can't leave it. They have uncles and aunts and cousins and old friends and a grave-yard there and while they have left all these and gone, they want to leave their name behind on the church register. Oh how difficult it is to uproot this class of people! They usually are indifferent to the interests of the church in the new community because they do not know everybody and they soon imagine that everything and everybody is wrong and the folks are not like they were back at the old home—they haven't half as much religion, etc., etc. Brother, sister, be a Christian. Let your light shine, if you have it. When you change locations, take a letter of recommendation and dismission, and join the church the first opportunity after arriving. It will introduce you and help you socially and spiritually.

L. N. Brock.

West Point, Miss.  
S. S.—Allow me to say that some pastors and some clerks are singularly careless about securing and forwarding letters when asked. I have often had to write to pastors several times to secure a letter of dismission. Here is an instance: Last spring I wrote twice to the church at West Point for letters of dismission for a good sister and her son. I sent postage for reply, but no answer. The son was soon drowned in the river here, but I presume the sister is still on the church rolls. I reported to the association of her members. I afterwards wrote a third letter, thinking a new pastor would probably assist me. Still no reply. A few days ago the sister died and is now in heaven. She too, will probably be reported as a member of West Point (Miss.) Baptist church. Pardon the length of this postscript. I simply feel that something should be said or done that will get church clerks and pastors out of such negligence. B.

A colored brother wishes to know whether those brethren who composed the Old Point conference would not have had some colored brethren to confer with them, if their foresight had been as good as their hindsight—Religious Herald. There now. We guessed that some of the thought was incubating in all of that eloquent and ponderous silence that has been accumulating since that noted incident. May it not be another indication along the line of our theory, that the negro problem is working itself out by spontaneous providential direction without the devising and planning of the sages? At any rate, there was no negro blood in it; they were only to reproduce it.

## KENTUCKY NOTES.

DEAR RECORD—Louisville, large Baptist, is busy and hustling. Largely Baptist? Yes, and destined to be more so.

But whence this Baptist growth? Call upon many of the earnest, active students of the past twelve years of the Seminary for the answer. Is it due to those? Largely so. And we are proud that the students of this season seem to be alive to mission work in the city as of no previous season.

On the whole, there is a first-class set of boys here, and two of them, Bro. W. E. Ellis, a former student and graduate of Mississippi College, has recently come.

Dr. Broadus, our confessor, is sick. When our leader suffers the army of over two hundred and fifty mourns. However, Dr. B.'s ailment is said not to be serious.

Dr. Whitsett goes to the Virginia State Convention next week. Dr. Dargan has recently returned from the Arkansas Convention with a heart full of gladness.

I could mention and give a detailed account of our missionary meeting on the 1st inst., but I simply remark that we had a very interesting occasion with reading of letters from foreign missionaries and essays and talks from different ones of the student body, while the genial and warm-hearted Dr. Dargan, who presides over the society, read a most excellent paper on "Purity and Gentleness," as manifested in the lives of Drs. Williams, Boyce and Manly.

J. E. PHILLIPS.  
Louisville, Ky., Nov. 10, 1894.

## SUSTENTATION.

At the last meeting of the Chickasaw Association I was appointed special agent for raising the Sustentation Fund for the support of superannuated indigent Baptist ministers, and the widows and orphans of deceased ministers who are in need.

I want to make an appeal in behalf of this fund to all our people within the bounds of our association. The winter is now upon us and we cannot, as Christians, turn a deaf ear to the cries of these loved ones of the fold who have worn themselves out in the service of the Master. They are ours. They are of our household. If we fail to provide for them we deny the faith, and you know the rest.

I want to ask every pastor in this association who holds service on Thanksgiving Day to take up a collection for this fund, and I want to ask every Baptist in the association who does not attend any service on Thanksgiving Day, as he sits at his Thanksgiving dinner, to think of these "poor saints," these venerated members of our household of faith, and then when he arises therefrom to straightway make me a remittance. Every cent will be acknowledged through THE RECORD.

I hope to be able to send to the pastors, before Thanksgiving Day, printed coupon contracts for this fund by which we hope to create a permanent fund.

Will the pastors please read this to their churches, and help in this noble work? This is eminently pre-eminently PRACTICAL Christianity and should be a work of love with all of us.

Fraternally,  
W. H. HARDY,  
Special Agent.  
Meridian, Nov. 18, 1894.

We have never conceived any special partiality for either the uncut eight page or even pamphlet form for a weekly newspaper, and we doubt very much if our subscribers have run much ahead of us along that line. On that account THE RECORD will rack along in the good old way—at least for the present.

Some people go wild over the successes of the Salvation Army and are all but crazy to adopt their methods in their church and religious work. But, beloved, did all Jewish soldiers take to fighting Gideon's success? or with rams horns because of Joshua's victory at Jericho? or with the bones of asses, because of Sampson's slaughter of the Philistines? Better stick to the methods you know like David did to his sling. Good sense that.

If this world is actually going to wreck financially, socially and religiously as many of our thoughtful people seem to foresee, it must be mainly because too much of its leadership has fallen into the hands of the "kids." The story of the flight of Apollo's chariot through the heavens, driven for one day by his mad son, seems to have been a prophecy of the present age.

## MINISTERIAL EDUCATION.

To the Baptist Churches and Women's Mission Societies of Mississippi.

DEAR FRIENDS:—We appeal to you again in behalf of twenty-seven ministerial students now at Mississippi College, and who are dependant on our board. We have paid their board for two months. This is the beginning of the third month, and we have not money sufficient on hand to pay one-third of this month's expenses.

The reports from various associations: Yazoo, Chester, Mississippi, Central, Copiah, Union, Deers Creek, Rankin, Coldwater and others show a subscription of pledges for this work of more than \$1,500. This sum would pay far more than our work can possibly need for the remaining seven months of the session. But, friends, we want some of this now. At least \$100 is needed to pay on this month's board account, and \$150 for each month of the session as it comes. Please try to send us \$100 in the next three weeks, and \$150 each month as it comes round.

The students themselves are doing well. The faculty have been instructed by the board to exercise the utmost watchfulness over them, and when, in their judgment, any ministerial student fails to make satisfactory progress, he is dropped by our board at once.

Dear friends, send us this help at once. Our hope and trust has, under Christ, ever been in your ready and sufficient aid, and thus far you have helped us freely; nor allowed this important work to become embarrassed. Please help us now.

GEORGE WHITEFIELD,  
Sec. Min. Ed. Board.  
Clinton, Miss., Nov. 16.

## QUERY.

DEAR RECORD:—Has a church the scriptural right to vote a rule of discipline to deal with her members for moderate dram-drinking? And has a preacher the scriptural right to refuse the pastorate of that church because she will not discipline her members for same?

Could the church give a member a letter in partial fellowship because he did not fellowship the said condition of the church and had nothing against him?

Will some one please give advice in THE RECORD? We are in trouble. EARNEST ENQUIRER.

ANSWER:—I think a church will find all she needs for her guidance and government in the Word of God, and I doubt if passing a system of by-laws or voting rules of discipline will make matters any better. I think there is enough in the Word of God to warrant a church in dealing with her members for dram-drinking without voting a rule of discipline on the subject. The way to do a thing is to do it, and if we have no Bible to authorize us in doing the things to be done, we certainly have no Bible to authorize, the adoption of a rule to do the thing.

There is no law known to the Word of God that would compel a preacher to preach to a church under any circumstances. If I understand the last question, I think the church could give him a letter in full fellowship. There could be no letter of partial fellowship.

J. R. SAMPLE.

As we were passing a corner where the "shiners" do congregate, we heard the ebony son of a genuine Semegambian, warble, out in characteristic phrase: "I followed dem foks down to de bridge, and dar I found out dat da had no money and dar I let um." We walked on and thought on. Our thoughts ran on this wise: Was there ever any clearer proof that the higher critics are all off, and that the Bible on, as to its palpable truth? Tell us, if you can, where it may be more clearly read that God "hath made of one blood all the nations of men for to dwell on all the face of the earth." Why, even among those who claim to be His very own, washed in the blood of the everlasting covenant, and with treasures laid up, not on earth, but in heaven, what a small few have an interest in anything that does not pay, and that does not pay well!

Despite our great abhorrence of prize-fighting, we feel a deep sympathy for the unfortunate Riordan who had his life knocked out of him by the pugilist, Fitzsimmons, the other night in New Orleans. If it had been the other fellow it would have been far more acceptable to most people. Riordan was only Fitzsimmons' trainer and sparring partner and might have been worthy of a better fate. At any rate, we are sorry for his bereaved people.

## A CORRECTION.

DEAR BRO. HACKETT:—Having procured the article on Sunday School training from Bro. Shirk for publication, I feel it my duty to call attention to some typographical errors. 1st. Instead of "the babe is soon by expressions of tenderness should be," "the babe is won," etc. 2nd. Fine acts, should be fine arts. 3rd. Primeval duty, should be primal duty. 4th. They are started bias in sprinkling are nurtured and bias, should be, thus the started bias in sprinkling is nurtured and bias. W. K. Red, DeSoto, Nov. 19, 1894.

The Vicksburg Herald has the following complimentary notice of Rev. M. T. Martin's lecture on a subject that is just now awakening much thought, "The Lost Tribes of Israel":

Rev. M. T. Martin, for many years professor of mathematics at Mississippi College and at present pastor of the Baptist church at Gloster, Miss., delivered his highly instructive and interesting lecture on the "Ten Lost Tribes of Israel," last evening at the First Baptist church, to a very appreciative audience. By a number of strong and potent arguments he demonstrated that the Anglo-Saxon races are these ten lost tribes. Those who failed to hear this lecture lost an opportunity. The subject is a great one and is now claiming the attention of our most profound thinkers, and Rev. M. T. Martin treats it in a masterful manner. Whether his position be true or not, he will put those who hear him to thinking and investigating us now.

We greatly sympathize with our friends, Brother and Sister Ware, of Forest, in the great affliction that has fallen on them in the loss of an eye of their little son. It was knocked out in play while at school. We are glad to know, however, that the doctors—Dr. Harrison and others, have successfully removed the destroyed member and that the dear little fellow is enduring it bravely and doing well.

We have just learned that Bro. T. T. Martin, late of Senatobia, has spent a week "preaching" with his father and the church at Gloster much to the joy and edification of all who heard him. He held a full house for the entire week. He goes to Louisville to his old charge at Glenview and will finish the remnant of his course in the Seminary.

We remember Bro. Martin as little more than a mere school boy and rejoice to learn of his growing proficiency and success in the ministry, as reports so freely indicate from his Western home and work. Some pastorate work in Mississippi will do well to keep an eye on him and fix him as pastor by the end of his Theological term.

Fine congregations met us at both hours at Enterprise at our last meeting, and we had most pleasant, and we trust, profitable services. A very valuable accession by letter, in the person of Sister Jay, late of Shubuta, increased our numbers and made us glad.

A pastor of considerable experience said not long ago, "The reason some evangelists and even pastors are not invited to repeat themselves in special meetings, is because they make too much of themselves and their ways, during the meeting, and so much of their work and what they did, after the meeting." And thus we suppose the pastor who really does the work, is made to appear as an unknown quantity.

It is understood that, by invitation, he will return in the near future and continue the lecture, at which time everybody should hear him.

Don't fail to read Bro. O. L. Hailley's replies to Rev. Mr. Carly on "Why they Did Not Join the Methodist." If you did not read the article in last week's RECORD, go hunt it up and read it now. Don't fail to read them all—they may run on till Christmas.

Bro. B. H. Hughey is this week in a meeting with Bro. Spencer at Macon with large congregations and good prospects. Will not God's people everywhere pray that He will give them a great victory?

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# THE BAPTIST RECORD

## "WHY THEY DID NOT JOIN THE METHODIST"

NO. 1.

The above is the title of a pamphlet by Rev. O. L. Hailey, A. M., a minister of the Baptist church. Two of his members, a gentleman and his wife, decided to join the Methodist church, and wrote him a note to that effect. He called at their house and had a conversation with the lady—her husband being absent—which resulted in their remaining in the Baptist church. The conversation is published in this little book for the enlightenment of all others similarly benighted. The writer professes undying love for the truth, and as he has evidently not found it, I propose to lend him a little assistance. I shall not discuss his notion that "the Baptist church is the only church of Jesus Christ," and that there can be "no union or fellowship" with Methodists. He and others have a perfect right to believe this if they wish, to do so; I shall not discuss the doctrine of apostasy. My space will be taken up with an enumeration and refutation of his misrepresentations of the Methodist church.

Misrepresentation No. 1: Methodists pretend to love God, but willful disobedience they are guilty of "insulting hypocrisy."

He says: "But let me relate a story, which I read once of an Eastern king, which will illustrate what I mean. A great king required of his satraps, who governed his many provinces, that they should wear on their breasts a golden medal which bore his name and a copy of his seal. They were to do this as a pledge of their allegiance to him, their great sovereign. He sent a satrap to a distant province, one who professed a personal love for him. To this one he sent a medal, but after some years he heard that the man had never worn the medal. The king had the disobedient satrap arrested and brought to his capital and into his presence. He asked the prisoner: 'Was not my command to wear the golden medal explicit and plain?' 'Yes, your majesty; but it did not seem to me necessary. I thought I could serve you well without it.' 'That is, you thought you were not my subject, under obligation to obey my orders.' 'But, your majesty, the medal was to be worn as a sign of love and loyalty to you. I know I love you and I know you and I thought that was sufficient.' You had no right to pre-

sume to decide what was sufficient in my commands.' But, although I refused to obey you, I used to talk about you to the people and tell them how noble you were and how well you deserved their love and how dearly I loved you, and I thought that was just as well."

The monarch's eyes blazed with indignation as he said to his officers: "Take this man and throw him to the wild beasts. The pretended love of a subject to a king is an insulting hypocrisy if it does not lead to obedience. The command I gave was plain and peremptory, the thing itself was easy. One atom of reverence for my authority would have led any satrap to wear the medal, and one spark of love for me would have made him glad to wear it. Away with him to the wild beasts!"

Now, what was this story intended to illustrate? Methodist disobedience to the command of Christ. What command? "Well, when he gave his commission to the apostles, it was to baptize and is baptism." The commission as written in the New Testament speaks of going into the world and preaching the gospel to every creature. But Bro. H. says: "It was he that believeth and is baptized." Well, don't Methodists believe and baptize? They do not practice immersion, the exclusion of other modes of administering the ordinance of baptism. They do not believe that the mode or manner of administering an ordinance is the ordinance itself. The ordinance is one thing, the way it is administered another. Methodists do not reject the command of Christ to baptize any more than Baptists do. And until some one can show that the mode is the ordinance itself, and that the scriptural mode is immersion, they will continue to baptize as they have always done, and the charge of "insulting hypocrisy" will be of no avail whatever.

L. CARLEY.

### A REPLY TO REV. L. CARLEY.

I shall ask to be allowed to use plain speech without meaning to give offense. I purpose to reply in a frank, friendly way to a candid man, who is not looking for offense.

### MISREPRESENTATION ONE.

"Methodists pretend to love God, but willful disobedience, they are guilty of insulting hypocrisy." For the benefit of those who have not read the tract, allow me to say that this is Bro. Carley's conclusion, not mine. It is not in the tract. The story from which he gratuitously deduces this complaint, was related with reference

to all professed Christians, and not with reference to any one body or denomination; and it applies to Baptists quite as freely as it does to Methodists. It was told for the purpose of showing that God is an absolute Sovereign, and has a perfect right to say what His people shall believe and practice. If I showed that Methodists reject His authority while they profess to love God and obey Him, the charge will have to stand. And the same rule must apply to Baptists. Those who reject the counsels and commands of the absolute monarch, and yet profess to love Him, are guilty of an insulting hypocrisy, as unpleasant as the truth may be. Now hear the words of the King of Kings and Lord of Lords: I do not manufacture them nor send them forth by my plain meaning. "Why call ye me Lord, Lord, and do not do the things which I say?" (Luke 6:46.) "If ye love me, keep my commandments." (John 14:15.) "If a man love me, he will keep my words." (John 14:23.) "He that hath my commandments and keepeth them, he it is that loveth me; he it is that loveth me, that keepeth my words." (John 14:23.) "For this is the love of God, that we keep His commandments; and His commandments are not grievous." (1 John 5:3.) "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:7.) "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:22-23.) "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. 23:11-12.) "But he that is called by the name of Jesus Christ, and is a slave, let him be obedient unto the Lord, as unto the Lord Christ." (Eph. 6:5.) "Call no man father." (Matt. 23:9.) "I shall refer to baptism later."

Now Methodist ministers do commit themselves to a system that requires them to obey men. And every one of them must solemnly promise to do so, calling God to witness, before he can be ordained. And the obedience has reference to what they shall teach and where they shall teach it, and whether they shall teach at all or not. And a refusal to obey one superior in authority, subjects them to excommunication, and deposition from the ministry, or expulsion from the church, and it does not matter how strongly the inferior may feel that he is obeying God's commands. Bro. Carley knows this is true. Let him challenge the priest he will. And those who join and support such a system are alike guilty of the same offense. And these people profess that God is their Sovereign.

Again, the Lord Jesus Christ commands the immersion of those who believe on Him as one of His positive ordinances. Deny this who will. Methodists profess to love and obey Christ, yet they set this plain commandment aside, and practice something else in its place, that has no resemblance to the ordinance which Christ commanded, nor semblance of authority in God's Word, and rests absolutely on nothing but man's authority. This is professing to obey God, while in reality they are obeying the voice of man, and that voice in direct opposition to the expressed will of God. These are not all the reasons I have for impeaching the Methodist church under this count. But these are sufficient to show that the charge is sustained, and is no misrepresentation.

### A FEW WORDS ADDITIONAL.

The preceding reply to "Misrepresentation No. 1," is a part of the second letter, the other part you shall see soon. Judge whether there is anything in it that should frighten the doctory editor of The Advocate into squaring violating his own word; and is there anything which in honest man could refuse me the privilege of saying in reply? I suspect it was that array of scriptures that drove him to cover. Methodists get uncomfortable in the face of the word.

I did not seek to reply to what he said about "the mode of baptism." I supposed when I wrote that I was writing for those who would see the perversity of that reply. Whoever heard anybody claim that the mode of baptism constituted the ordinance? Immersion is baptism, and so far as I am aware, the mode of administering is left to the judgment or taste of those engaged in it. It may be in a river, a pond or a pool—sideways, face downward or face upward. Suppose the command was to ride along the road, would anyone be so silly as to say that the mode or manner of riding along the road, constituted the riding along the road.

Methodists do reject the authority of Jesus Christ.

O. L. HALEY.

### TYPEWRITER FOR SALE.

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# "BABY SPRINKLING."

## VERSUS BELIEVER'S BAPTISM.

DEAR READERS:—The circumstances calling forth my views upon the above subject, are somewhat peculiar, and I trust they will be of some interest to you. In my pastorate in Hernando, Miss., I was impressed with the importance of indoctrinating my people. I prepared a sermon on the subject, "The New Testament church," in which I brought out some of the distinctive doctrines of the Bible as taught and practiced only by Baptists in contradistinction to the faith and practice of other denominations.

In this sermon I made a proposition to my people: friends that I would offer a reward of \$5.00 for every scriptural reference to "Baby Sprinkling" and \$10.00 for every "Baby sprinkled in the New Testament," and afterwards increased it to \$10.00. I got numerous letters, a few of which were published in THE BAPTIST RECORD and Baptist Chronicle. One of these brethren spent all his force in his first article without touching the edge or bottom of the subject in hand, and in two other letters has gone over practically the same ground. The other spent his time admirably in filibustering. If they had had the worst type of measles, their readers would have been in no danger whatever, as they failed to get into any writing distance of the subject. It seems that these brethren don't understand their own doctrine, and I will therefore as briefly as I can endeavor to give the doctrine of infant baptism, with a few of my own comments, and with this article I shall close my part of the discussion, unless unavoidably induced into a continuance, for my duties here (Louisville, Ky.) demands all my time. I will ask Bro. Hackett and Boone to take these brethren in hand if they are still anxious for further discussion on the subject, of "baby sprinkling."

I now invite your attention to the statement of, and a few comments on the doctrine of so-called INFANT BAPTISM.

To agree with our brethren of other denominations upon the distinctive Christian doctrines and tenets of the church, upon which we so widely disagree, would be quite pleasant indeed to us, and doubtless equally so to them, and beneficial to the general cause of Christianity, if it could be done without sacrificing the Word of God, conscience and religious principles.

If infant baptism—"baby sprinkling" is right; if it be a divine order, then we as Baptists ought to know it for the following reasons:

1. It is our desire to obey the divine commands to the very letter.
2. If infant baptism is a divine command, we want to obey that command.
3. If infant baptism will do the children of pious good, it ought to do the children of Baptists good.
4. If infant baptism saves a child, perhaps it may be calculated to do grown persons good.
5. But if infant baptism is not a divine command; if there be no scriptural authority for it; if it be a delusive doctrine, a wrong teaching, then we as Baptists and pious Christians should know it for the following reasons:
1. We are responsible to God for the way we accept, reject, use or misuse his word.
2. In a large measure we are responsible to God for what we teach our children.
3. If infant baptism is wrong it becomes an element of deception to the subjects upon whom it is practiced.
4. If infant baptism be a delusion, then it becomes a medium of bringing into the church unregenerated material for it is a most powerful element of growth to the membership of the churches which practice it.
5. If infant baptism be wrong, it is a sin to practice it.
6. If infant baptism be right, then it is a sin to disregard such scriptural injunctions, or neglect to teach and administer it to our own children.

"O God be thou our helper" while we attempt the study of this subject.

### STATEMENT OF THE DOCTRINE.

1. Our pious brethren claim that the Christian church was established in the days of Abraham. Indeed, some of the ardent defenders try to find a church back in the Garden of Eden when Adam fell.

But I ask how could Christ in person have set up his own visible church 2000 years before his own birth? And how could there have been a Christian church before there was a Christ to give it the name? The name Christian was not given until after Christ was crucified. Acts 11:26. If they maintain that the church was established in the days of Abraham, then is theirs an Old Testament church which has no claim on the New Testament, nor any hope in the blood of Christ for the remission of sin, but still under the law of sacrificial offerings of bullocks and the blood of rams. But such is not the case, for Christ and his disciples established

the Church Militant while he was upon earth. According to the prophecy of Isaiah the Lord's house was to be set up in the mountains. "And it shall come to pass in the last days that the mountain of the Lord's house shall be in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Isa. 2:2-3. Read also Micah 4:1 and Psalm 72:1-5. I believe these prophecies were fulfilled in the following:

"And he goeth up into a mountain and calleth unto him whom he would; and he ordained that they should be with him, and that he might send them forth to preach." Mark 16:7-14. Luke 24:47-48. Dr. Smith and Kurtz claim that the day of Pentecost was the birth day of the Christian church. There was no Christian church from Adam to Christ, of which we have any account, whatever.

Our good pious brethren try to found this doctrine upon Acts 7:38.

"This was he that was in the church in the wilderness." But this means that Moses was the leader of the Israelites for forty years.

G. W. LEVY.

### TO BE CONTINUED.

### THE WINE QUESTION AGAIN.

DEAR BRO. HACKETT:—I have no doubt but that your good Bro. Hailey is a good preacher and scholar, but for my purpose, his success as a comforter is not to be brag on. He seems, I am sorry to see, to lack an obliging disposition in the matter of my humble question.

I asked him, sincerely, to recognize his views on the wine question with certain passages in God's Word, to which I specifically called his attention. I did not ask him to recede from his teachings of the scriptures on that question. My conviction is positive that Bro. Hailey's views are out of harmony with the teachings of the scriptures. I want to see him make his views harmonize with the scriptures. If his interpretation of John 2:1-10 is correct, it is absolutely certain that our Lord contributed to be used on the occasion of a marriage festival, that which His father warned the people against the use of, in sundry places in the scriptures. I decline to accept his interpretation because the scriptures are harmonious and consistent. God the Father and God the Son are not at war with each other in the divine revelation for in their work, Bro. Hailey is

bound to harmonize his views with the scriptures, whether he is disposed to comfort me or not, or else he must repudiate the scriptures. I believe what the scriptures say. I am willing to let them say what they do say. For this reason I reject Bro. Hailey's interpretation. There is a possible difference between inspiration and interpretation. I believe what Paul wrote about the women, but I decline to believe a vast deal that some of his interpreters are wont to make him say.

There are things announced in the scriptures that are so enveloped in infinite wisdom (but the wine question isn't one of them) that we may not comprehend them; and no one is called upon to explain them. Yet every one is called upon to accept them as truths, rather than set up independent and conflicting theories. I utterly reject the doctrine which Bro. Hailey implies, that one of God's chosen teachers of the people is under no obligation to reconcile his views of God's Word with the plain teaching of that word in a most vital, practical, every-day question.

My whole difficulty lies in the utter lack of harmony between Bro. Hailey's views and the plain teachings of God's Word. It isn't with a "mad bull" nor a "bear," for he is neither, but with the views of the lovable Oxford Bishop. I can not believe the difficulty insurmountable either, since it is only the theory of a Christ-loving man that makes the trouble.

Touching Bro. Hailey's reference to our Lord's new and old wine illustration, I make simply this remark: If that illustration does not teach that wine is wine before fermentation takes place, and that wine is wine after fermentation completes its work; that there is no difference between unfermented (intoxicating) wine; then the illustration doesn't illustrate. This, in effect, would be to charge our Lord with talking nonsense. Neither Bro. Hailey nor I am prepared to make this grave charge.

In his criticism of that important passage, Bro. Hailey, to my mind, surrenders his whole argument. But to escape the fatality to his theory, resulting logically from his criticism, he raises an entirely new question: that both new and old wine is intoxicating, i.e., that unfermented wine and fermented wine are, alike, intoxicating. This is a question of fact that lies between Bro. Hailey and scientists for settlement. All scientists are in harmony on the subject, and emphatically against him, and he will pardon me for saying, I prefer to accept the teachings of all sciences, especially as in a perfect harmony with the

scripture on the subject. An Irishman passing through a cemetery observed a tombstone on which was inscribed: "Not dead but sleeping, 1791-1825," and remarked, "Well, if I had been dead as long as ye have I would have the manhood and decency to acknowledge it." Bro. Hailey can easily apply my thought to his dilemma.

I venture this suggestion: Bro. Hailey's difficulty is in applying the distinction between new and old wine to state, condition, proportion. Our Lord meant to say and did say, "men do not put new (unfermented) wine into old bottles, that had undergone the pressure of fermentation because they would not bear any more pressure, but would break during the transition of new (unfermented) wine into old (fermented) wine, and all would be lost. I repeat the descriptive terms, to which Bro. Hailey refers, apply to state, condition and proportion, and not to length of time, or age, as he makes them to. Some years since a gentleman who makes unfermented wine (Gluekos) sent me several bottles of it, stating that it was three (3) years old, and requested me to test it thoroughly, and write him whether it would intoxicate or not. I had never drank anything that would intoxicate, I drank more than one (1) pint of it one forenoon and it affected me no more than that much wholesome milk would have done.

If Bro. Hailey wants to test this matter, let him ask his good wife to put up some grape juice just like she does canned fruit, and a year or many years later, let him drink as much of it as he can swallow and note the result. This new wine (Gluekos) ten (10) years old will no more produce intoxication than it would ten (10) minutes after it was pressed from the grapes, because there has been no fermentation. Alcohol is the intoxicating agent. Fermentation only produces alcohol in wine. Where there is no alcohol, no intoxicating agent and hence there can be no intoxication. This, it seems to me, is beyond all controversy.

Let us put no difficulties in the way of this subject. There are none there, if we will let them say just what they do say. We are not responsible for the work of the Holy Spirit in directing the writing of the scriptures, but we are responsible when we undertake to make the Holy Spirit say things that He did not say, and when we charge Him with the authorship of difficulties of which He is innocent, and for which we ourselves are responsible.

I will not snake hands with the Methodists and Presbyterians on their spurious baptism. Neither will I join the saloon-keeper in the effort to make our Lord the aider and promoter of drunkenness, as an acceptance of Bro. Hailey's views would compel me to. I shall believe and insist that the scriptures are not in conflict on this question; that God and His Christ have always been, and always will be, in perfect harmony in all they say and do. It seems to me, no thoughtful, Christian can do less than this, and be loyal to God and His revealed truth. It is certainly wise to search the scriptures for the sake of knowing the truth, which shall make us free—free from error—rather than to interpret them, with a view of supporting a theory or a preconceived idea of a given position. I feel impressed that Bro. Hailey, with many other good people, is doing the latter thing on the wine question.

Yours sincerely,  
J. H. GAMBLELL,  
Greensboro, Ga.

### REDEMPTION THROUGH CHRIST.

Christ redeemed us from the curse of the law, having become a curse for us. Gal. 3:13.

"The curse of the law" is the condemnation which comes upon the offenders of the law. It is only necessary to read in the tenth verse of this chapter, where the law is epitomized, to see that all men are under legal condemnation; "for it is written: Cursed is everyone that continueth not in all things that are written in the book of the law to do them." The "all things" to be done, which the law requires, necessarily includes everything. If the smallest thing which it requires be omitted, then the curse falls upon the offender with all of its inexorable vigor.

### 1. THE NEED OF REDEMPTION.

1. The fact that all men are sinners, and therefore are under condemnation of the law is abundantly proven from both the scripture and human experience.

In this epistle and in the one that Paul wrote to the Romans, the great doctrine of justification by faith in Christ is discussed, and shown to be the only means for hope of relief from the fearful condemnation into which all men have fallen, by reason of sin.

In the third chapter of Romans, after arraignment the whole of the human race under the fearful indictment contained in the tenth to the eighteenth verses, the Apostle Paul concludes: "Now we know that whatever the law says, it speaks to those under the law; that every mouth may be stopped and ALL THE WORLD may be subject to

# condemnation before God."

So far as observation and experience go, we find this to be a fact, that whenever one makes an excuse for himself, he, at the same breath, makes confession of sin; and whenever he accuses another of fault, he, at that instant, charges the other with sin. So then, all men are condemned by God, and are self-condemned by a consciousness of indwelling sin. The curse of the law rests upon all men, both by God's revelation and by their own confession.

### II. HOW SHALL MEN BE SAVED?

There are only three ways conceivable, by which this fact can be accomplished.

To keep the law for oneself, and thus have the perfect righteousness which the law requires and must accept; or to be justified, partly by faith in Christ and partly by one's own works; or, failing in either of the above methods, then to find another who can and does fulfill all the requirements of the law, as surety and substitute, and who, as such, is accepted by God in the behalf of man.

1. The first of these ways is clearly out of the question, since we have ever kept violating God's holy law. In our fallen human nature it is utterly impossible to do so.

The statement of this method becomes its own refutation. The theory implies, that all must be self-reliant and self-sufficient, no help needs to be called in, either from God or from man. In this case there is no necessity for the incarnation, death and resurrection of the Christ.

The law of God is the just expression of His own nature and will, and for anyone to measure up to its requirements would be to show himself righteous, even as God is righteous. No mortal man may dare assume such spotless perfection as this. To do so would manifest the highest degree of folly. To suppose that a man can keep the law and be saved is to suppose an impossibility, no such mere man has ever lived. The scriptures say: "By works of law no flesh shall be justified. In His sight" Salvation on this scheme is hopeless; for if one could be justified by his own deeds he would be already righteous and therefore would not need redemption.

2. There is another way which some have suggested by which men may be saved. On this theory one may be saved partly by faith in Christ and partly by his own work. The common way in which the theory is stated is: "If you will do your part, God will do His part; that is, God will do what you cannot do. If there is truth in this theory, the point of the question as written above ought to be restated, and instead of standing in the form, "How shall men be saved?" it ought to be stated, "How shall men save themselves," for the proposition amounts to this, when analyzed. Let us see. So long as anything remains to be done by man himself in procuring his redemption from under the law, the act, whatever it be, is incomplete. God may do all that is possible for Him to do, on His part, and yet no one be saved—because man may fail to do his part.

The work of God may be in vain and without effect, because of the inability or neglect of man to do what he ought to do in order to carry forward his part of the work to its complete end. The whole theory of this plan rests finally upon the fallibility of man. The atonement offered by Christ on Calvary, amidst the thirst and agony and darkness and the rending of the veil of the temple, may all go for naught. The death, burial, resurrection and ascension to heaven; His appearance in the heavenly sanctuary as High Priest and Intercessor, may go for nothing. He having done and still is doing all that He can do, in His part of the redemptive work; for man, and yet the whole scheme fails because poor, frail man may fail to do his part in this all-important work which depends upon him for its completion.

But suppose the man shall honestly and earnestly undertake to do his part. He begins and almost completes it, yet falls in the smallest iota before the good work is ended. Woe is he, for nothing is done while anything remains to be done. Redemption is a whole thing, and nothing is complete till the last finishing touch is given to the unit.

Men are not saved by FAITH, AS A WORK, but through it as an instrument. Faith is not the cause and ground of salvation, but the instrument through which Christ, who is the object and cause of salvation, is received.

"Being justified freely by His grace, through the redemption that is in Christ Jesus." (Rom. 3:24) Here Christ ALONE is seen to be our Redeemer. This same apostle, in giving instruction to the Ephesian Christians said: "By grace have ye been saved through faith and that not of yourselves, it is the gift of God, not from works, lest anyone should boast." Here faith and works are put in antithesis. Salvation comes through faith and not through works—not through faith and works combined. Faith gives no ground for boasting, for it accepts Christ as the cause of salvation gratuitously bestowed. Works would make the merit of the person doing them the ground of sal-

vation; faith ascribes all merit to Christ. If faith and works were in any sense the cause of salvation, then the person doing the works, be they ever so insignificant, would have a ground for boasting, and God could not have the glory of having done the full and complete work in bestowing salvation.

But what say the scriptures? "But now apart from law" (which requires that the things commanded by it, shall be done) "a righteousness from God has been manifested, being witnessed by the law and the prophets, even a righteousness of God through faith in Jesus Christ to all that believe, for there is no distinction, for all have sinned, and come short of the glory of God; being justified freely through the redemption that is in Christ Jesus." Rom. 3:21-24. "Now to him that works the reward is not reckoned as of grace, but as of debt, but to him that works not, but believes on him that justifies the ungodly, his faith is reckoned for righteousness." Rom. 4:1-5.

This theory of faith and works is old, at least as Paul's letter to the Galatians. There were some Judaizers among these early Christians who taught that it was necessary for Gentiles to be justified by faith and circumcision. Paul says no. Justification must be by faith alone.

Let us stick to the old gospel and emphasize what our Brother Paul has written: "But even if we, or an angel from heaven, should preach a gospel to you other than that which we have preached to you, let him be accursed. As we have said before, so I now say again, if anyone preach a gospel to you contrary to that which ye received, let him be accursed." This point in the system of redemption is vital.

3. But the question recurs, "How shall men be saved?" If one could have a perfect personal righteousness under the law, nor can secure acceptance in the sight of God through the operation of faith and works combined, what then is sufficient to secure his eternal redemption? We must find the answer to this question in the scriptures. We go back to the scripture that stands at the head of this paper and read, "Christ redeemed us from the curse of the law, having become a curse for us." Here then is the scriptural method of redemption. Several truths are stated in this passage, to wit: (a) That we were under the curse of the law. (b) That Christ became a curse for us, (c) and in so becoming redeemed us from the curse.

What then do we find our condition to be before Christ interposed on our behalf? Helpless, wretched sinners, exposed to the merciless rigor of inexorable law, with "mouths stopped" and "subject to condemnation before God." "Before faith came, we were guarded under the law, shut up to the faith about to be revealed."

During the civil war between the States I saw a soldier who had been condemned for the violation of military law, he was kept under guard day and night, awaiting the time when the full penalty of the law would be visited upon him. The comrade who was appointed to stand guard over the poor, condemned soldier sympathized with him in his distressed condition, but could afford no relief. "This was our condition before Christ came—condemned before God and guarded under the law. For as many as are of works of law are under a curse; for it is written, 'Cursed is everyone that continues not in all things written in the book of the law, to do them.'"

What could the condemned soldier do to satisfy a law which he had already broken? Evidently nothing but to suffer its penalty. One condemned under God's law surely is just as helpless.

Now if this condemned soldier could have found some person who had never violated the law and who was willing to take his place and bear the penalty of the law, and who, at the same time, would be acceptable to the government, then the condemned soldier would pass from under the power of the law.

This and more than this was our condition, for our crimes had involved us in temporal death, in spiritual death, and in eternal death unless something be done for us. Christ came into the world and took our law place, as substitute and surety. "The Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." He did not pay merely a part of the ransom price for us, but he paid the full redemption price. He bore our sins in his own body upon the tree, the law did not relax, any of its vigor when it came to deal with Christ as our substitute; he "was delivered up for our transgressions, and was raised for our justification." (Rom. 8:24) Here Christ ALONE is seen to be our Redeemer. This same apostle, in giving instruction to the Ephesian Christians said: "By grace have ye been saved through faith and that not of yourselves, it is the gift of God, not from works, lest anyone should boast." Here faith and works are put in antithesis. Salvation comes through faith and not through works—not through faith and works combined. Faith gives no ground for boasting, for it accepts Christ as the cause of salvation gratuitously bestowed. Works would make the merit of the person doing them the ground of sal-

vation; faith ascribes all merit to Christ. If faith and works were in any sense the cause of salvation, then the person doing the works, be they ever so insignificant, would have a ground for boasting, and God could not have the glory of having done the full and complete work in bestowing salvation. But what say the scriptures? "But now apart from law" (which requires that the things commanded by it, shall be done) "a righteousness from God has been manifested, being witnessed by the law and the prophets, even a righteousness of God through faith in Jesus Christ to all that believe, for there is no distinction, for all have sinned, and come short of the glory of God; being justified freely through the redemption that is in Christ Jesus." Rom. 3:21-24. "Now to him that works the reward is not reckoned as of grace, but as of debt, but to him that works not, but believes on him that justifies the ungodly, his faith is reckoned for righteousness." Rom. 4:1-5.

This theory of faith and works is old, at least as Paul's letter to the Galatians. There were some Judaizers among these early Christians who taught that it was necessary for Gentiles to be justified by faith and circumcision. Paul says no. Justification must be by faith alone.

Let us stick to the old gospel and emphasize what our Brother Paul has written: "But even if we, or an angel from heaven, should preach a gospel to you other than that which we have preached to you, let him be accursed. As we have said before, so I now say again, if anyone preach a gospel to you contrary to that which ye received, let him be accursed." This point in the system of redemption is vital.

3. But the question recurs, "How shall men be saved?" If one could have a perfect personal righteousness under the law, nor can secure acceptance in the sight of God through the operation of faith and works combined, what then is sufficient to secure his eternal redemption? We must find the answer to this question in the scriptures. We go back to the scripture that stands at the head of this paper and read, "Christ redeemed us from the curse of the law, having become a curse for us." Here then is the scriptural method of redemption. Several truths are stated in this passage, to wit: (a) That we were under the curse of the law. (b) That Christ became a curse for us, (c) and in so becoming redeemed us from the curse.

What then do we find our condition to be before Christ interposed on our behalf? Helpless, wretched sinners, exposed to the merciless rigor of inexorable law, with "mouths stopped" and "subject to condemnation before God." "Before faith came, we were guarded under the law, shut up to the faith about to be revealed."

During the civil war between the States I saw a soldier who had been condemned for the violation of military law, he was kept under guard day and night, awaiting the time when the full penalty of the law would be visited upon him. The comrade who was appointed to stand guard over the poor, condemned soldier sympathized with him in his distressed condition, but could afford no relief. "This was our condition before Christ came—condemned before God and guarded under the law. For as many as are of works of law are under a curse; for it is written, 'Cursed is everyone that continues not in all things written in the book of the law, to do them.'"

What could the condemned soldier do to satisfy a law which he had already broken? Evidently nothing but to suffer its penalty. One condemned under God's law surely is just as helpless.

Now if this condemned soldier could have found some person who had never violated the law and who was willing to take his place and bear the penalty of the law, and who, at the same time, would be acceptable to the government, then the condemned soldier would pass from under the power of the law.

This and more than this was our condition, for our crimes had involved us in temporal death, in spiritual death, and in eternal death unless something be done for us. Christ came into the world and took our law place, as substitute and surety. "The Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." He did not pay merely a part of the ransom price for us, but he paid the full redemption price. He bore our sins in his own body upon the tree, the law did not relax, any of its vigor when it came to deal with Christ as our substitute; he "was delivered up for our transgressions, and was raised for our justification." (Rom. 8:24) Here Christ ALONE is seen to be our Redeemer. This same apostle, in giving instruction to the Ephesian Christians said: "By grace have ye been saved through faith and that not of yourselves, it is the gift of God, not from works, lest anyone should boast." Here faith and works are put in antithesis. Salvation comes through faith and not through works—not through faith and works combined. Faith gives no ground for boasting, for it accepts Christ as the cause of salvation gratuitously bestowed. Works would make the merit of the person doing them the ground of sal-

### EVERYBODY SHOULD ATTEND.

The Annual Meeting of the Mississippi State Horticultural Society, November 14 to 16. It will be an important meeting in the line of Southern development and should attract the co-operation of all enterprising people in Eastern Mississippi. Tickets will be sold for the Mobile & Ohio at one fare for the round trip.

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